BERKELEY, CALIF. MWF

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

The American Friend

Old Series
Vol. LIII No. 2

JANUARY 24, 1946

New Series
Vol. XXXIV No. 2

Widening Opportunities for Friends
W. O. Mendenhall

On Peace and World Government
Samuel R. Levering

The Fritz Kunkel Lectures
Robert O. Blood, Jr.

Young Friends Can Do It
Charles F. Thomas

El Imperialismo Yankee
Hiram H. Hilty

Is The Sun Rising In Japan?
An Editorial

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For February 3—The Worth of Religious Anniversaries

Leviticus 20:7-8, 23:4-6, 15, 16, 24, 27, 28, 34, 39-44.

SPECIAL DAYS

There were two kinds of law which were attributed to Moses. The Decalogue or the Ten Commandments and the ceremonial law which had to do with worship, offerings, ceremonial cleansing and feast days. The third book of the Bible, Leviticus, is largely a detailed account of the ceremonial laws. For a list of the special feast days the Hebrews were required to keep each year, we refer you to the *Penn Adult Quarterly* for January, February, and March, lesson five.

All of these special days originally had a very distinct significance to the Hebrew people. First, they kept alive by word of mouth the historical events of chief importance at a time when very little information was available through writings. Second, the ceremonies on these special days symbolized some great spiritual truth and principle. At the time of Jesus, many of their ceremonies had lost their spiritual significance and the emphases were placed upon the punctiliousness with which the day was kept rather than upon the thing it was intended to commemorate.

When the Christian church came into being, the only special day that survived the transition was the day for rest and worship known by the Jews as the Sabbath. The Christians moved the time from the seventh day of the week to the first day of the week, the day of the resurrection, known by the Greeks as Sunday. To avoid perpetuating the names of the Greek God, early Friends spoke of Sunday as First Day. The keeping of the Sabbath holy, or set apart, was the only specially mentioned day in the Decalogue. Since the Decalogue was accepted by the early church as authoritative to them, the preservation of this holy day for Christians can easily be accounted for.

Quakerism was born at a time when most religious activities had to do with symbols, ceremonies, and rituals, with very little real application to life. In his attempt to find again the spiritual case for which the symbols originally stood, George Fox discarded all the symbols, maintaining that the new life was the all-important thing and if one knew reality he had no need for the shadows and symbols. In their attempt to level up the whole of life, they saw little need for special days since they were all alike, holy.

In my judgment, history has proved that it is not circumcision nor uncircumcision that is important, but being a new creature in Christ Jesus. Simply because Christmas has become commercialized and Santa Claus is more frequently mentioned than Jesus may not argue too strongly for the discontinuance of observing the birthday of Jesus. It is possible that early Friends lost something when they denied the importance of the special days of the church. On the other hand, their emphasis upon the need to make all days holy has been a wholesome influence in the Protestant church.

People who forget to keep the Sabbath Day or some day of the week especially for rest, meditation, and prayer soon forget God.

Questions:

Why was the Passover so important to the Hebrews?

What does it mean to keep a day holy?

What makes an anniversary important?

How can the blighting hand of secularism be kept from holy days?

P. M. T.

For Feb. 10—The Discipline of Experience

Numbers 14:11-24

GROWING IN THE KNOWLEDGE OF CHRIST

The word discipline has come to have certain connotations which make it a difficult word to use when talking about methods to be used to achieve the good life. Usually when we see an incorrigible child we say the child needs to be disciplined, meaning that the child needs physical restraints placed upon it. Much is being said these days for military training as a kind of discipline needed for our young men who no longer acknowledge the authority of their parents.

Of the definitions of the word, "discipline," as given by Webster, most of them indicate teaching, training, and following—so Christian discipline would mean to be a learner and follower of Christ. This kind of discipleship is always voluntary over against that of forcing another to conform to certain patterns of conduct by some outside pressure. This latter method gets submission but not discipleship.

The lesson for today from the story of the wilderness wandering of the Children of Israel deals with a few incidents in the disciplining of these descendants of Jacob. There was a way by which they might have entered the Promised Land in a very few years after the Exodus. Their unwillingness to follow that way revealed their need of training. The older generation failed to learn the necessary lesson so they perished in the wilderness. With two exceptions no one over twenty years of age when they left Egypt entered the new land. During the forty years, many and hard were the lessons they learned. Their wilfulness and disobedience brought disasters, one after another, until they learned by bitter experience that God's way is always best.

SELF CONTROL VERSUS SPIRIT CONTROL

In our attempt to live above the power of sin and evil there is always the very subtle temptation to believe that we are masters of the situation and proceed to attempt to force ourselves into an acceptable pattern of conduct. The devils of bad habits are put to rout and we may be able to say with the Rich Young Ruler, "All these things have I kept from my youth up," or with Paul, "as concerning the law, blameless." But the garnished room does not remain empty. The devils of pride, self-righteousness and egotism move in and according to the parable, the last state of the man is worse than the first. The inner conflict of the person who lives in constant frustration is most damaging to personality. There is a vast difference between the man who does not drink because he knows it is not right even though he craves it and the man who does not drink because he has no desire for it.

The Spirit controlled man finds, as he yields all his faculties to God, a power which takes over and coordinates his total being. If he has acquired the habit of drinking, it drops away since there is no longer a desire to escape from reality. He operates from a new center which satisfies his best self.

The major conflict and struggle of the Spirit controlled man is not with his many evil habits since they are but the symtoms of a deeper need, but from the effort to live in the power of the Spirit which removes the occasion for doing wrong. If we walk in the light we have fellowship and deliverance.

Questions:

Is the God-centered life, self-centered?

How may we know we are living in the Spirit?

Is much of our lives spent uselessly because of our failure to learn the secret of walking in the Spirit?

P. M. T.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

ERROL T. ELLIOTT, Editor
PERCY M. THOMAS, Associate Editor
E. MERRILL ROOT, Editor of Poetry

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana
Subscription Price—$1.50 per Year

Old Series Vol. LIII No. 2 | JANUARY 24, 1946 | New Series Vol. XXXIV No. 2

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

Is the Sun Rising in Japan?

THE assumption that military control of one nation by another must issue *only* in hatred and confusion, may need some rethinking. At least the news from Japan is indicating as much. It is an interesting commentary, both on the American occupation and on the Japanese. The administration of General MacArthur has doubtless been much better than rank and file American opinion would have augured. It is reported also that the spirit of American soldiers and their kindness to Japanese children have made them acceptable to the Japanese, who in turn have reciprocated. For the measure in which this is true, we are grateful. A radio commentator said recently that if MacArthur were now up for election to high office in Japan he would be overwhelmingly chosen by the Japanese. It seems all but unbelievable.

There is no doubt that MacArthur is doing much better than many of his critics would allow. Let us hope that his hands may not be forced by counsels of vengeance or strict self-interest of allied powers. It could not be said with any measure of realism that such interest is wholly lacking in the present administration, but at least it seems to be a relatively enlightened self-interest. As military occupation generally goes, Japan seems to be doing rather well.

When is it "Democracy?"

Even so, the political and cultural reconstruction of a nation cannot be effected by dictation, though well received, in a given year. The words and phraseology of "democracy" may be used, even by the Japanese, without the deeper basic principles and habits to sustain them. Americans may too easily assume that democracy, in our terms, is coming quickly to Japan. But it will require years to determine the form of Japanese political life, and years which are strictly under Japanese control. Cultural ways and political habits are not changed within a year or a decade. It is possible to concede the beneficial aspects of the MacArthur administration, while at the same time recognizing the final and utter inability of any dictation, benevolent or otherwise, to make great and permanent changes in the life of a nation by simple fiat. Furthermore we cannot rightly assume that American political patterns are best for every other nation. The word "democracy" is often used synonymously with American political forms of government.

It is understandable that the sudden release of many Japanese from the restraints of the old regime and the sharp reaction which always follows a war may combine to produce the professed move toward democracy. It is not so clear that this swing in political reform will stick when the military controls are removed. To make such moves permanent would require many years of education. What this may mean in terms of military occupation is not clear.

The recent denial of divine prerogatives by the Emperor seems to level the last barrier to complete capitulation by Japan. It leaves us gaping. What is really happening in Japan? It will take far longer than 1946 to answer that question. What measure of reaction may finally come is not easily predicted. It will be interesting also to see the final attitudes of American soldiers toward the Japanese. The torture stories of the war seem to be verified, at the same time that American soldiers are finding a large measure of friendliness with the Japanese.

The urge by Great Britain (not by Russia we are told) may place a divided administrative policy on Japan. It would be deplorable if the administrative policy in Japan should be thereby confused. We cannot approve military occupation and dictation as a basic and permanent ideal, but the situation being what it is, we can appraise the MacArthur administration as being superior to a threatened and muddled allied control.

* * * * *

It is encouraging to know that as Conscientious Objectors are released from prison, the work of the Prison Committee may not end. Much has been gained in leading us toward the spirit of Elizabeth Fry. We should take full advantage of our experience on that frontier. We owe a conscientious and patriotic duty in giving concern to prison and correctional problems. Men who have been imprisoned should be able to give sympathetic understanding and leadership to our efforts.

* * * * *

Youth Week will be observed by many Protestant churches, January 27 to February 3. In terms of the Five Years Meeting of Friends, it calls our attention to Young Friends. Are we using their talents in the organization and functioning of our Meetings? Are we equally interested in furnishing opportunities for Young Friends of other Meetings? The Student

Summer Service offers an opportunity which we should not lose. Charles F. Thomas, as Secretary of Youth Work, appeals to Friends, younger and older, on the Friendly Action page of this issue. Turn to it, read, then ask whether or not your Meeting can send some young people into this work, and in turn, invite yet others to serve your Meeting during the summer.

* * * * *

Civilian Public Service will end as of March second. Whether the program of Selective Service will end in May, or be renewed, is unknown. If it is renewed or if peacetime military training is adopted, boys of eighteen will be faced with a decision regarding military service. Opportunities of service which *may* be rendered instead of military training is presented elsewhere in this issue. Is it "alternative service" and therefore a way of cooperating with military conscription? Someone at the recent meetings of the American Friends Service Committee suggested that we apply this test, "Would we offer such opportunities if conscription were not a fact or a probability?" At any rate, boys who are nearing eighteen, and their families, may be interested in this program of service. It is not reserved alone for those who might find it as an alternative for military training.

* * * * *

With February tenth, the Sunday nearest the birthday of Abraham Lincoln, being reserved for interracial emphasis, the churches have an opportunity to press the case for understanding. Stories and information in this and following issues of THE AMERICAN FRIEND lend themselves both to Interracial Sunday and to Brotherhood Week, February 17-24. The basic reasons for discrimination are not racial or religious so much as cultural, in *many* cases, and certainly psychological, in *all* cases. We do not understand ourselves and therefore we do not understand others.

* * * * *

One important assumption made by the United Nations Organization is that there must be no racial discrimination in its accommodations and functioning. It is a point well taken by a vast majority, we hope. On that basis some opposition was voiced to making America the site of UNO. Any racial arrogance in the world organization would be magnified many times as a threat to world order. It is a threat when practiced anywhere, but peculiarly dangerous for UNO.

* * * * *

And thou Kansas, art not least! We have recently made a short visit to our boyhood state. We saw again the wide level prairies on which we used to romp. Our eye swept the full circle and dome of sky. The winds again tugged at our coat and inquired for something heroic in our heart. We felt the walls of our soul breaking down and sensed an expansion of spirit. Then we came home again to the city, to an office and to work, but the land of broad prairies, full skies, and great wheat fields did much for us. Thanks to the old home state!

E. T. E.

Widening Horizons for Friends

By W. O. Mendenhall

William Orville Mendenhall is the new Chairman of the Friends World Committee for Consultation, American Section. He was for twenty-five years president of Friends University in Kansas, and Whittier College in California. Recently he completed a two-year visitation ministry covering most of the Friends' groups in the United States, Canada, and England. He is at present Director of Quaker Hill, Richmond, Indiana.

SO much has been said and written about the passing of the old order that any reference to it brings to mind a confusion of unpleasant pictures, masses of released slaves in migration seeking homes old or new; frenzied parents trying to assemble their families; small, hungry wide-eyed children looking out upon an unfriendly world; peoples fighting for a freedom they can envisage only in blurred outline; mature individuals repeating the word "atomic" and shuddering; public men in maneuvers by wit or force to establish peace and security for their *own* nations, many offering new forms of religion to confuse people. In spite of vigorous witch-hunting in politics and economics, old ruts are being broken up everywhere.

But ruts are a sign of stability and offer a definite type of safety. They are suited to the conservative temperament. They limit not only freedom but responsibility. They offer security rather than adventure. They require a kind of foresight. Witness a large billboard near a state line carrying the admonition, "Be careful which rut you choose. You will be in it for thirty miles." If one will stay in the rut he will not go into the ditch. His path is established. He will reach his destination. He need not do much guiding. If he leaves the rut he will have a new freedom of action with a corresponding increase in responsibility. He can go hither and yon, changing his direction as well as his immediate path but he may skid or lose his way. When out of the rut he must give heed to his driving. He must give constant attention to the road and he must make a decision at every new parting of the ways.

TOWARD SPIRITUAL GUIDANCE

With the destruction of ruts everywhere, there is probably more uncertainty around the world than ever before in its history. This synchronism of crises may mean unimagined terror and destruction or it may mean progress toward an order of unpredicted well-being. Controls must be established before the skidding destroys all possibility of driving. The common man, having been repeatedly disturbed and frequently shocked by unexpected events, is trying as never before to widen his horizons, is stretching his imagination, is seeking a world-wide acquaintance, and is developing an unprecedented anxiety. Since August, 1945, hope and expectation alternate with fear. Indifference is disappearing. Dread of an unknown future induces man to try to live above his former prejudices. Chemically speaking, one may say that even the opinions of men are in a nascent state.

The growth of new ideas and even of new attitudes indicates not only opportunity but responsibility for any group, such as the Society of Friends, which has a concern to become a channel through which the power of God may flow into the movement of human affairs. Obligation is clear when one notes the expectancy with which the said common man in many lands looks to the Quakers.

In girding themselves to meet such eventualities, the Friends must first learn to know one another. The mutuality which results from more intimate acquaintance makes possible clearer understanding, growing appreciation and common purposes. The many groups of Friends in widely distributed areas among a variety of peoples means that, as we become acquainted with one another, we shall be learning much about the various strands in the fabric of the earth's population. We shall come to know the excellencies as well as the needs of peoples in many lands, their strength as well as their weakness. We shall be impressed with grandeur and nobility more often than with pettiness and meanness. If, under the leadership of His Spirit, we can see "that of God in every man" as clearly as did our ancestors, we may be able to contribute a needed element to this distraught generation.

Service and Message

The work of the British Friends and of the American Friends Service Committee among those who have suffered from the ravages of war can be appraised by these words: "As ye did it unto one of the least of these my brethren ye did it unto me." This work is essential, foundational and is necessarily first in any attempt to understand and to be understood as Friends seek to share experiences with those whose patterns of life have been torn and distorted. Only thus can they offer to help guide where the ruts are entirely gone and the hazards of traffic severe. Unfortunately this must be a one-sided sharing in that food and clothing must be conveyed from those who have to those who have not. But in other realms there can be and is a sharing which is completely mutual where each one can give and receive as much as any other.

Among the instruments with which our Society can carry our message is its World Committee for Consultation. This committee is representative of practically all of us and it will soon become more completely representative as the war-time restrictions on travel and communication are lifted.

This committee edits certain publications to which Friends from many countries contribute, such as the *Friends World News,* and a series of pamphlets descriptive of Friends and their work in various parts of the world and translations of articles which express much that English-speaking Friends are eager to learn. Incidental to paving the way for better acquaintance is the calendar of Yearly Meetings on which is given the dates, places of meeting and Clerks of fifty-four different gatherings which occur annually and of three others which meet less frequently.

Rekindling Our Fellowship

The most important activity in bringing a spirit of unity to Friends everywhere, and in giving us an acquaintance with those of other nationality than our own, is visitation. We are beginning to get a fresh realization of the service and importance of the visiting minister of an earlier generation. Plans are made or are in the making for European visitation by Leslie Shaffer, Norman Whitney, Harold Chance, David Henley, D. Elton Trueblood, and Errol T. Elliott. Gilbert Bowles with another Friend may be going soon to Japan for a four-months stay. It is hoped that a Friends' married couple will spend a year in Australia and New Zealand. British Friends are equally concerned with visitation. Among those visiting across national bounds are Margaret Backhouse, Bertha Bracey, Fred Tritton, T. Edmund Harvey, William R. Hughes, Percy Bartlett, Fred Sturge, and Maurice Webb. An excellent bit of visitation within America has been done recently by Raymond and Helen Binford of North Carolina.

On a larger scale and permeating several sections of our Society are the regional conferences. Consideration is being given to the appropriate time for conferences in Europe and on the Pacific rim with the possibility of a World Conference in 1949 or 1950. Naturally the dates and the places of meeting will be determined by world conditions.

A reference must be made to the food parcels for Europe arranged by the American Section of the World Committee. The plan is to facilitate contacts between Friends in America and Friends in Europe. The committee is able to give names of people in Norway, Finland, Holland, and France. About four hundred packages of food are being sent each month. This communication between individuals across an ocean opens many possibilities of spiritual as well as material aid in a two-way exchange.

It appears that the opportunities for service by this committee are multiplying so rapidly that the only limit will be that of its financial ability to meet them. As one thinks of the opening thus brought to Friends to make their contribution to the changing order around the world, his imagination seems inadequate.

FROM OUR LONDON LETTER

Horace G. Alexander, who hopes to be leaving for India at almost any time now to resume the valuable contacts and work which he previously had there, has a long letter in the *Manchester Guardian* of November 30 on British Empire policy, apropos of the recent statements by Mr. Eden, former Foreign Secretary, and Mr. Bevin, the present Foreign Secretary, on the necessity for this country to be willing to give up some of its sovereignty in the interests of world peace. "We do indeed seem to be moving into new realms of hope," he says. And I quote the last paragraph of his letter: "Until we have the courage to tell the world that we are not holding on to Hong-Kong, Gilbralter, and the rest of our strong points for ever, until we declare our desire that the United Nations or the Security Council shall share in their control and administration, how can we hope to dissuade America from establishing strategic points of her own all round the seven seas, or Russia from demanding strategic points in the Mediterranean? Here, surely, is a place where we can show the world the new way by acts rather than by advice. Mr. Bevin has finely said that we must 'do right because it is right to do right.' Let us 'do right with the Empire.'"

There is increasing uneasiness here in England about increase in British rations while food is so short in Europe. This was expressed by several speakers in the House of Lords last night, and the Government spokesman regarded sympathetically the suggestion that a monthly statement should be made regarding the food and clothing situation in Europe.

Meanwhile Air Vice-Marshall de Crespigny is sponsoring a scheme for bringing over ten thousand German children from the British zone at the rate of four hundred a day in 12 Dakotas, if official sanction is secured. Many offers of hospitality have been received from those willing to share their rations.

(By the way, when last week I gave you a brief outline of present British rationing conditions, I omitted to say that eggs and milk are also rationed. You don't by any means always get the one shell egg a week to which you are entitled, though you should get your twelve dried eggs for two months. Milk at this time of year is two pints a week a head for adults.)

—*Friends Intelligencer.*

El Imperialismo Yankee

By Hiram H. Hilty

IN the good old pre-war days from Theodore Roosevelt to Herbert Hoover, Latin American patriots were wont to use with frequency the term "Imperialismo Yankee," which scarcely needs translation. It was a term for the way in which the "other half" looked at the Big Stick Policy, the interventionism in internal Latin American affairs which was so prevalent in that period, and the universal penetration of American business interests south of the border. The Yankee (or "Yanqui," as it is frequently and more correctly spelled in Spanish) was the big, swashbuckling northerner who scoured the Latin American earth in search of lucrative business opportunities, got what he wanted by hook or by crook, and then relaxed, confident that the ever-present bayonets of the United States Marines were ready to defend him and his interests. Frequently this "Americano" was "simpatico" and some simpletons liked him personally, but they were simply the suckers on whom the wily old Yankee fed.

Some fifteen years ago, Latin American allergy to the Yankee seems to have just about reached its climax. Nationalism was on the rise the world over and Latin America, always very proud, became too proud to be dominated more by any foreign power. They were encouraged in this attitude by North American intellectuals themselves. During the time the writer was in college and seminary, no Latin American was more disillusioned with imperialism of the Theodore Roosevelt type than were we North American students. Our textbooks were full of tales and philosophizing which thoroughly debunked the former glorified ideas of the "white man's burden" in foreign lands*, and it was one of the favorite themes of the intellectual magazines. Attacked thus from both sides, the American business man in a foreign country was one of the most uncomfortable people on the face of the earth, quite literally a man without a country. Berated by American intellectuals and denounced by Latins as a foreigner and exploiter, he found little comfort from any quarter. To add to his troubles, along came a world-wide depression and the Latin held him directly responsible for all his ills at the same time that his own income in many cases completely disappeared. Not a few went bankrupt and others went in the red for years.

As is nearly always the case, debunking results in certain excesses along with the undoubted good which it does in many cases. I have had opportunity to learn a little from first-hand experience about the matter in Cuba. Here there was a mad rush in the early days of independence. There was no small amount of the carpetbagger tactics of the post-Civil War days in the United States. It was perhaps worse in the sense that the Northerners were definitely foreigners and spoke a foreign language, but it was less obnoxious in the sense that they came, not as conquerors, but as liberators. The mass of the Cuban people have never forgotten that.

A New Frontier

In spite of the foreign language and customs, it seems that most of the Americans who came did not regard themselves in any way as foreign exploiters because Cuba was to all intents and purposes an American colony and many presumed that it would become so permanently. Not a few eminent Cubans favored annexation. More than an invasion of foreign exploiters, it was the opening up of a new frontier in the good old American western fashion. People came here to buy land, to build homes, to make a living off the soil. In Oriente province a sprinkling of American names among the smaller towns continue to bear mute testimony to that fact. One colony was named Omaha (now changed to "Omaja" to give it a phonetic spelling in Spanish) and was a solid American community. It is true that many of them, especially the women, never learned much Spanish. This was reprehensible, but in order to be objective about colonizing, one must remember that the Anglo-Saxon United States has received colonists from all parts of the world and in many places they have continued to speak their mother tongue in their homes for generations.

A few of these people were relatively successful, expanding their holdings, and to this day being well-to-do-sugar-cane growers. But most of them suffered disaster and returned North, broken and disillusioned. A few stragglers remained, some intermarried with Cubans, most of them barely able to keep body and soul together. That is one phase of "El Imperialismo Yankee" in Cuba.

Then there are the vast sugar plantations, the bulk of which are owned by American concerns. They are certainly responsible in large part for the feudal misery which afflicts Cuba today. But is it because they are American, or is it because they are sugar plantations? Shortly after coming to Cuba, freshly primed with enlightened ideas about Yankee Imperialism, I engaged in conversation with a cane worker on a Cuban-owned plantation. I apologized for the conduct of my imperialistic brethren and let it be understood that I distinctly did not wish to be associated in the same class with them. He seemed puzzled. American imperialists? Sure, he knew Americans. He had worked for years on an American plantation (one which I knew had the worst of reputations among American-owned concerns). They were the swellest people, the straightest shooters, he had ever known. They kept their word, they treated a worker like a human being. He would leave his Cuban plantation any day to get back on an American one. In three years I have repeatedly had similiar experiences. Cane and sugar-mill workers, nine times out of ten, prefer to work for American concerns.

Not an Un-mixed Evil

One of the hugest foreign enterprises in Cuba is the often-lauded, not-infrequently-damned, United Fruit Company. It has been financially successful and the people who live and work on its plantations and in its mills unquestionably enjoy the highest standard of living to be found anywhere in the sugar industry in Cuba. What about the human-public relations of this Company? In the early years, in Banes for example, the American community was most stringently isolated. Vast numbers of Jamaican workers were imported, in part because it meant that American employees did not have to bother to learn the Spanish language.* To the majority of the local Cuban population, who were regarded almost as untouchables by Company employees, it was a clear case of foreign imperialism in its most offensive form.

Today in Banes, forty years later, there is still an American section. It is beautiful—maintained spic and span at Company expense. Most of Cuba, outside Havana, may well be envious of it. American imperialism in 1945? Perhaps. Go up Los Angeles Street with me. First we come to the Post Office. Neither the Postmaster nor any of the employees can speak English. Next is the Colegio "Los Amigos," headmaster and faculty Cuban, and under the care of the Banes Monthly Meeting of Friends. Next we come to the neat little home of the local judge—a Cuban, of course. Next we do come to the home of an American, a genuine Yankee from Massachusetts. His wife meets us at the door and greets us in Spanish. The children playing in the yard are jabbering in Spanish. The

*Which in part explains the prevalent cynicism regarding missions.

*In fairness, it must be said that in the early days Cubans refused to cut cane, considering it beneath their dignity.

good lady excuses herself for speaking in Spanish, for she is Cuban and has a very limited knowledge of English. Next comes one of the employee's dormitories. The janitor neither understands nor speaks English. At the moment there is one young man among the twenty in the building who speaks English, because he has studied in the States.

Next comes the old Friends meeting-house, built by Americans to be sure, but every word of the several services held each week is in Spanish. Next door lives the pastor, a Cuban, who speaks no English. His nearest neighbor is an excellent Cuban family—and so forth all over the town. A mere handful of Americans remains in the employ of the Company. There is a tiny American school for the children of American parents (the young American teacher is the wife of a Cuban). A couple of years ago they were planning the Christmas program—in English as usual. For the first time in history, someone raised the question as to whether it might not be better to have it in Spanish. It was unanimously agreed to do so since hardly anyone who came would understand English—and the children themselves much preferred to speak Spanish!

Now, of course, not all of this has come about because of the goodness of the Yankee heart. The debunking in two countries has borne its fruit. Since the first brief administration of Dr. Grau San Martin (1933), it has been illegal to bring in foreigners of any nationality to replace any employee, unless the job is so technical that no properly trained Cuban is available. Otherwise the retiring American or Briton is replaced by a Cuban. The freezing out of all expendable foreigners is thus slowly but inexorably taking place.

But this particular Company has found it a good idea, even in other countries where the law is not so drastic. If nationals become capable of doing everything an American can do, after fourty-five years in Cuba, it is good business, as well as good psychology and good ethics, to use them. The Company thus becomes an investment concern with the certain inevitable controls that such a company must have to protect its investors. It is a foreign company in a sense similiar to that in which the Shell Oil Company is foreign in the United States.

New Wave of Imperialism

Now a new wave of "imperialism" is looming. From every side the possibilities of expansion into the under-developed markets of the world is heralded as the key to post-war prosperity. Liberals, remembering the debunking of the thirties, are here and there crying havoc. They want no return to dollar diplomacy. They should be concerned—and dollar diplomacy and the "big stick" must be avoided at all costs. But liberals may take some consolation from the turn of events in Cuba.

By North American standards, Cuba continues to be woefully under-developed, although thanks to the enormous investments of foreign capital, it ranks high in Latin America. For further development and a drastic raising of the standard of living, it needs vast quantities of the products of American heavy industry, and perhaps most of all, American capital. Cuban capital is traditionally extremely conservative and takes few risks; American capital is needed to stimulate local agricultural and industrial enterprises.

Let liberals remember that the work of Franklin D. Roosevelt has been well done. The Good Neighbor Policy has put notions of national pride in Latin American minds which will never again give way to subservience to foreigners. The die-hard American "Imperialists" who remain have, by and large, come to concede that the Cuban is also a human being and has the right to decide what privileges a foreigner shall and shall not have. It would be unfortunate if, in an age of increasing international political collaboration, liberals were to throw their weight against economic cooperation.

"El Imperialismo Yankee" deserves to die, and has pretty much done so in this corner of Latin America, but the American who sees a world larger than his own nation must not die. "International Banker" will long continue to be a term of opprobrium, but it would be pretty difficult to keep world trade going without him. In the final analysis the American who does business in or with a foreign country nearly always creates new jobs and improves the standard of living of the community which his activity touches. Increased cultural contacts between North America and Latin America will be mutually beneficial, and perhaps especially beneficial to the latter.

The key word for the new epoch in inter-American relations must be cooperation. The death of the old imperialism has given birth to an exaggerated and anachronistic nationalism or isolationism in some quarters which must be reconsidered and adjusted to the exigencies of a new period of international political, economic and spiritual cooperation.

Attention!

Friends who are concerned in the proposed new Discipline of the Five Years Meeting may be interested in purchasing copies as now printed, at ten cents each or a dozen for one dollar. Certain errata or possible changes will appear later, but the basic text will be serviceable to those who want to understand the revised statement. Order from the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

SCIENTIST TESTIFIES

Dr. Allan A. Bates, atomic scientist from Pittsburgh, Pa., testified December 6, before the House Military Affairs Committee against peacetime conscription. He represented the Pittsburgh and Allegheny Council of Churches as well as other religious and civic groups. He said:

The military proponents of conscription have stated that the coming of the atomic bomb, of jet propelled, radio-guided missiles, of radar and of all the other amazing, scientific military developments, far from diminishing the necessity for conscription, now make this measure even more necessary than ever. They say that we must be prepared with masses of men to "invade and overrun the enemy and get at his source of atomic bombs."

Since Russia is obviously the only nation left in the world today of sufficient war potential to serve as an effective enemy of the United States for a generation or more to come, it must be evident that "invasion of the enemy" contemplates invasion of Russia. All reason and all history prove how terribly costly and futile this would be.

I have worked upon various aspects of the atomic bomb for the past three years and was a member of a secret army intelligence unit which was in operation throughout the entire campaign in Germany and which was charged with the mission of locating, capturing, and studying all Nazi scientists' research laboratories concerned with the atomic bomb and other secret weapons.

Science today has brought man to the point where he must soon choose one of two pathways into the future. The first of these paths leads through resumption of the old national rivalries and military organizations to the final chaotic destruction of present civilization. The adoption of conscription will be the first step on this path which is so appallingly illuminated for us by the history of Europe.

The second path to be chosen leads toward some form of world government or world federation. However difficult of accomplishment the choice of world government may appear, the alternative is so terrible that we must make an attempt to bring the world into union. The United States of America is in much the best position of any nation to propose and initiate the first steps toward world government and world brotherhood. We can do this because of our own federal and constitutional history and form of government which permits us to set a successful example of encouraging character. We can also do this because of our immense strength, both military and industrial, the possession of which removes any implication of fear on our part or of a desire to steal the wealth of other nations.—*Conscription News.*

Peace Commission, Five Years Meeting

October 22, 1945

Introductory statement given at the sessions by Samuel R. Levering on Building Peace Through Christianizing our National and International Policies.

CARL Heath, in recent articles in THE AMERICAN FRIEND, points out that, relative to peace, "the Society of Friends has a mission at once absolute and eternal, and relative and realistic." The "absolute and eternal" mission is "witness, clear and firm and persistent witness, that peace is the excellent way and war is sin." We will live the way of love, and never participate in war. Thus we shall do away with the seeds of war within our own and other human hearts.

The "relative and realistic" mission is to do away with war, building peace in the world through "progressive relative politics." We will help to build political practices and institutions through which the will to peace may be made effective.

Both of these missions always have been part of Friends' testimony. From George Fox to men now in CPS or prison, Friends have witnessed to one mission. From Penn and Bellers, through Bright and Benjamin Trueblood to Raymond Wilson and the Friends Committee on National Legislation, Friends have borne witness to the second mission.

"Peace" has two common meanings. First, "peace" is the peace of God in human hearts. Second, "peace" is a relationship between people. Positively, it is the customarily accepted creative process of settling disagreements without bloodshed; negatively, it is the absence of war. The establishment of the love of God in human hearts is the only truly complete and permanent peace. Without such peace in many hearts, peace as the absence of war would be impossible. War weakens or destroys the love of God in human hearts, while peace builds it. Both kinds of peace are necessary and interdependent. Not because it is more important but because it is the subject scheduled for this morning, I am now dealing primarily with peace as absence of war. Must we wait for peace among nations until all people, or most people, have the peace of God in their hearts?

The causes of war fall into four groups:

1. *Spiritual:* selfishness, sin, (greed, robbery, etc.)
2. *Psychological:* Will to power, fear.
3. *Economic:* Lack of markets, poverty (absolute or relative).
4. *Political:* Lack of world government, due to lack of support for such government; lack of will to unity, etc.

All of the first three groups of causes are strikingly present in the United States. Although our nation is not fully Christian, yet we do not have war between the states of the United States. Why? Because we have eliminated the political causes of war within our country through establishing and using relatively just government to bring changes peacefully, to settle disagreements through third party judgment, to make, change, and enforce laws. The world has war partly because it has not eliminated the political causes of war between nations through similar world government.

The chief present cause of war is political; the lack of support for unity through federal world government, and therefore the absence of world government. Read *The Balance of Power*, by Edward Vose Gulick of the Pacifist Research Bureau. It is an excellent brief analysis of the present problem of war. His conclusions are:

1. Under the present system of sovereign, independent states, each assuming that maintenance of independence is its chief function in foreign affairs, the balance of power system is inevitable.

2. Under any balance of power system, war is inevitable, and democracy, in the long run, impossible.

3. The only way to eliminate war is to replace the system of sovereign, independent nations with world government.

4. The world must now sacrifice the outmoded system of absolute, national sovereignty in external relations, or it will sacrifice much more through recurring wars.

To build peace through Christianizing our national and international policies, the first essential is to replace external national sovereignty with Federal world government. Some immediate steps toward eliminating external, national sovereignty follow:

1. Educate people to the necessity of world government.

2. Change and strengthen the United Nations Organization.

a. Place control of atomic energy under the UNO.

b. Work through UNO for disarmament and limitation of armaments.

c. Place strategic bases and trouble spots under UNO.

d. Place dependent areas under UNO trusteeship for development toward self-government.

e. Develop and strengthen the functional agencies of UNO. (Social and Economic Council and affiliated agencies such as the Food and Agriculture Organization, Monetary Fund and Bank, International Labor Office, etc.)

f. Change the UNO Assembly into a real World Parliament by changing selection by governments to election by the people, and changing from one nation, one delegate, to a fair basis of representation.

g. Eliminate veto power by "the Big Five," particularly over changes in UNO structure.

The long-range goal is to call a constitutional convention to frame a constitution for a Federal World Government.

We do not now have any effective world government, nor is such likely in the next few years. The vital decisions which will bring peace or World War III are now being made *outside* the UNO by the large sovereign nations unilaterally or otherwise. Therefore, at present, in addition to working for the establishment of world government, we must also work for peace within the framework of the sovereign nation, balance of power system by helping to make national policies Christian.

In that way Christian people may be able to postpone World War III and gain precious time in which to develop the unity required to form a real Federal world government through which war can be prevented altogether. I have time only to mention a few areas in which we must work to make our national policies more Christian:

1. *Binding up the Wounds of War—Physical and Spiritual.* Food, clothing, housing, restoration of the means of self-support for all people,—these are essential. Peace cannot be built on starvation and misery, and resultant hate and bitterness.

2. *A Just Peace.* Present proposed peace terms are far less just to Germans than was the Treaty of Versailles. Such injustice sows the seeds of war.

3. *Militarization and Conscription in the United States.* We are in grave danger of becoming a militarized nation, which would be considered a threat by Russia and other nations, and could lead nowhere but to unspeakably tragic war.

4. *Imperialism and Empire.* Our nation is helping Britain, France, and the Netherlands to reestablish rule over colonial peoples. Instead, they should be brought rapidly to self-government. The United States itself proposes to plunge more deeply into imperialism through strategic bases from Iceland to the China Coast, etc. This is wrong.

5. *Racial Justice.* Here at home there is urgent need to eliminate our injustices to minority races, particularly economic injustices to Negroes, through establishing a permanent FEPC, etc.

6. *Improvement of World Economic Conditions.* This involves credits to Britain, France, etc. for rebuilding war-shattered economies, lowering of United States tariffs, etc.

7. *Maintaining Full Employment in the United States.* This is vital not only for justice and opportunity to all Americans, but also would be a chief United States contribution to building world peace, through increasing the prosperity of all other countries, and demonstrating that economic security and political liberty are possible together.

Both the peace of God in human hearts and peace as absence of war are essential and interdependent. Friends must work for both. In eliminating war, replacement of absolute external sovereignty of nations by Federal world government is the first essential. Under the present system of world anarchy, we must also work for national policies leading to peace.

BERLIN NEWS RELEASE

Berlin, December 24 (AP)—This notice in a German public building said: "Coffins available only for those who died of infectious disease." Near-by was a cardboard angel proclaiming: "Merry Christmas—Peace on Earth Good Will Toward Man."

Christmas in Berlin is a depressing sight of incredible ruins, of shivering people, thankful for peace but overwhelmed with the emptiness of the future.

From the Tiergarten comes a weary procession of carts loaded with twigs and branches for firewood. The carts are pulled by old men and women who pause by the wayside to rest and eat dinner—black bread covered with lard.

Long lines of pale, thinly clad children, many crippled in bombing raids, are waiting excitedly to attend a Santa Claus party in the magistrate building. Each will get a toy, some warmer clothing and a cookie with a trace of sugar.

—*New York Times.*

* * *

"A child's sob in the silence curses deeper
Than the strong man in his wrath."

ELIZABETH BARRETT BROWNING.

The roses of pleasure seldom last long enough to adorn the brow of him who plucks them; for they are the only roses which do not retain their sweetness after they have lost their beauty.

HANNAH MOORE.

The Word in New Words

For a Rushing Generation

By Frances Dunlap Heron*

Second in a series of five articles on the Revised Standard Version of the New Testament.

To Americans now graying, the scene was a familiar nightly rite around the living room stove. Father, in his red hickory rocker with the checked gingham cushion, read a chapter from the Bible, after which the members of his family knelt at their chairs to hear him talk things over with God. All who grew up in that routine, which not even the presence of less devout overnight guests could disturb, look back upon it as a highlight of family faith and unity.

In their reminiscences, however, they see another picture. They see young Johnnie and Lucy nodding in their chairs as Father's special Bible voice intoned mysterious words ending in "eth" and "est." Even Mother occasionally had to be nudged when it was time to kneel. The children of that day, while they learned to revere the Scriptures, did not necessarily form the habit of reading them.

The King James Version, falling beautifully on the ear, nevertheless sounded strange and far off to Missouri or New York. Those children have grown up into a world of radios and machines which allows small opportunity for the leisurely contemplation and interpretation enjoyed by their fathers. Thus, for many the Bible is still only a book to be venerated. For their own sons and daughters they have not instituted a family altar.

To help parents reestablish family devotions to bring the message of the Bible to Missouri and New York in the everyday language of Americans of 1946—such is the purpose of the Revised Standard Version of the New Testament, due to go on sale in bookstores on February 11. That same evening, in Columbus, Ohio, at the annual meeting of the International Council of Religious Education, Dean Luther A. Weigle of the Yale Divinity School will present to Harold E. Stassen, former governor of Minnesota and now president of the International Council, the first official copy of the new version.

Representatives of the forty Protestant denominations composing the International Council will share this historic occasion. They will applaud the fruition of fifteen studious years of translating and revising by noted American Bible scholars, of whom Dr. Weigle is chairman. The annual meeting delegates will see the completion of half the task they commissioned for the International Council in 1930. Another section of the Revision Committee expects to finish its work on the Old Testament in four years.

This effort to translate the Bible into the language of the people who will read it is not a new idea. In fact, nearly all of the New Testament was written in the speech of the ancient Greek market place understandable to all. Most English translators have tried in the same spirit to make it clear to every worshiper.

When in 1611 the scholars appointed by King James announced the completion of their revision of the Bishops' Bible, they said they had striven "to make a good one better." Their masterpiece of prose and poetry, the King James Version, was indeed the best for seventeenth century England. The church "authorized" it for public worship.

Almost three hundred years later, in 1901, the American Standard Version appeared as a revision of the King James Version. The scholars of that day succeeded in eliminating archaic expressions and correcting errors of the older version, but their slavish word-for-word translation of the original Greek lost much of the majesty of the King James. Tongues cannot glide rhythmically over such sentences as, "And they ate and were all filled; and there was taken up that which remained over to them of broken pieces, twelve baskets."

The scholars of the International Council's committee were asked, therefore, to prepare a revision "to be designed for use in public and private worship, and to be in the direction of the simple, classic English style of the King James Version."

Reasons other than changes in the English language since 1611 called for a new version of the Bible. Within the last fifty years scholars have found manuscripts throwing more light on the original text. More important is the unearthing of a flood of Greek papyri in Egyptian ruins. Those scraps of paper, private letters, business accounts and wills of people who lived nearly two thousand years ago, revealed that the Bible was written in that same everyday Greek. Translators who had been applying the rules of classical Greek had often not achieved the proper shade of meaning.

The current revisers have not changed any doctrine of Christian faith, but with resources undreamed of by previous scholars, they have translated that doctrine from the original Greek text into accurate, lucid, idiomatic English.

---

*Homewood, Illinois, editor of "The Family Circle," *The Christian Advocate;* editor of "The Family Page," *The Christian Evangelist.*

Fritz Kunkel Links Psychology and Christianity

By Robert O. Blood, Jr.

THE widely-known psychologist from Los Angeles—Fritz Kunkel—has just concluded an important ten-day series of seminars at the Friends' Center in Seattle, Washington. The author of *In Search of Maturity* attracted nearly one hundred persons to the intensive seminars. This large group included members of University Friends Meeting, a group of thirty students from the adjacent University of Washington, social workers, and a majority of the University's religious directors.

Fritz Kunkel's message has become increasingly a synthesis of the psychological with the religious. This involves no warping of our Christian faith because Fritz Kunkel has a vital understanding of the important elements of our historic tradition. Rather it involves an interpretation in fresh and vigorous concepts of Christianity as it is brought to bear on our lives as individuals and in society.

At the same time Fritz Kunkel has advanced the maturity of psychology as a body of principles. One significant change is that whereas a few years ago he advocated that most persons seek the help of a psychoanalyst, today he recognizes that such professional aid is required only in the more difficult circumstances and that the average person can reach maturity "on his own."

Most important against the background of a behavioristic, super-scientific Psychology Department in the University is Fritz Kunkel's statement of psychology in humanistic and religious terms. He expressly repudiates the attempt to make psychology scientific and proposes instead the thesis that psychology, because it deals with the aspirations and purposes of human beings, is essentially an art, instead.

Asked whether he believed Christianity had any unique contribution to make to the growth of personality, Fritz Kunkel replied that the Christian faith is superior to all others because it posits a personal after-life, rather than an impersonal immortality. This has an important bearing on our view of old age. It means, says Kunkel, a reversal of the typical American glorification of the young and pity for the aged. Instead old age can and should be the most thrilling period in life, because then one is nearest the new beginning which is called death. We need to recover one of the insights of the Middle Ages, namely the art of preparation for death. "This preparing for the final examination is a full-time job for a dignified old age."

LETHARGY THE GREATEST HINDRANCE

Here are further salient points from my notes of Fritz Kunkel's brilliant lectures: Dr. Kunkel's basic concern is similar to that of every Christian minister, namely that of helping people discover the abundant life. Most people, he says, have a curious resistance to being "kindled," to living at the full. The most tragic characteristic of the unredeemed man is not hatred but lethargy. In this half-asleep state, the average American is unaware of the existence of others, and so is basically selfish—a lonely struggler.

But fortunately God, throughout life, is constantly prodding us with illnesses, social frustrations, and historical catastrophes. In these personal crises, as suffering bears in upon us, lies the possibility of spiritual growth. If we accept the suffering without evasion, there comes a harnessing of one's self into the pattern of life. The unlived life of the individual bursts forth in fire. The burden of regret which one has borne issues in an explosion of energy which demands achievement. The explosion gives man that double contact with God and with the evil depths of life which is characteristic of the greatest saints.

An explosion in the life of one person, Kunkel points out, sets off explosions in the lives of others. Because all our lives influence others, all suffering is vicarious. Therefore our own private suffering can be worth while for the sake of the whole community.

Of course conversion or release is never the end but only the beginning of the Christian life. Kunkel stresses that the Christian must constitute a channel by which the divine light is brought into the lives of those who still dwell in darkness.

Kunkel hurled a challenge at the conscientious objector. If our attitude is that we stand ready to sacrifice even our lives if the Government so requires, but we refuse to enter the army; then we are like John the Baptist. Christ differed from this passivity in that he purposefully chose the time and the place where his sacrifice would be of greatest use. In following out this philosophy, Jesus several times avoided capture, but finally forced the Sanhedrin's hand to secure his execution, first, in Jerusalem, second, at the time of the Passover. This is the kind of purposeful investment of life which should characterize the Christian.

It is up to us, says Dr. Kunkel, to accept the dignity and the hardship of being children of God. If we decline to enter the arena, through fear of the pain of being God's child, we will go crazy. The child of God, like God himself, must listen to all the discords in the world and find creative solutions for them. For any of us to solve all the conflicts of humanity is of course an impossible task. Yet with God all things are possible. So if we submit ourselves to the challenge of life, then God will use us in his work of redeeming the darkness.

VOLUNTARY SERVICE OPPORTUNITIES FOR YOUNG MEN

The continuation of the draft into peacetime is creating special problems for seventeen and eighteen-year-old-boys who do not feel they can participate in the CPS program or the armed forces, and who at the time are seeking constructive avenues of service. The American Friends Service Committee is concerned to help such young people and to assist them in making practical applications of their beliefs. Especially for those men who continue to face the draft and who feel a special concern to minister to the needs and suffering of others, the Service Committee is expanding its foreign relief, rehabilitation, and good will projects to include a number of such individuals.

At the present time three types of service opportunities are open, one with the Brethren Service Committee in the attendant care of livestock while in transport to Europe, a supply and personnel transport unit under French and American Quakers in France, and an AFSC health and sanitation project in Mexico. It is believed that if the demand becomes great enough other similar types of work will be made available in both this country and abroad.

For young men who wish to work with the AFSC in this way, it is frequently possible for the Service Committee to obtain II-A occupational deferments for them in lieu of their induction into CPS or the armed forces. The AFSC is not seeking deferments in order to recruit men, but it desires to make its service opportunities available to men who feel drawn to express themselves in this way. For detailed information about specific projects and the proper procedure to follow in making application for an occupational deferment, write to AFSC Personnel Office, 20 South 12th St., Philadelphia 7, Pennsylvania.

To tolerate misery among men without feeling that call to remedy it, is to fall under the final reprobation—"inasmuch as ye did it not."

Out of the Darkness

A statement by the Friends Peace Committee, London Yearly Meeting, on the present world crisis.

THE breakdown in London of the recent Conference of the Council of Foreign Ministers under the stress of power policies, whilst the Preparatory Commission was planning the establishment of the United Nations, underlines the inner conflict which is disintegrating our civilization. Man lives in a new world which in fact science has already made one; he perceives that he may come into a new cooperative life which the new world requires; but he is in an agony of fear; he clings to the old life and is breaking down under the strain. The petty privileges of power politics are more real to him than the democracy of human cooperation. He has more faith in the terrors of national armaments than in the fellowship of world collaboration. Therefore, the race for national power is still supreme.

Thus the work of setting up the new United Nations Organization is overshadowed by the fear and ambitions of the great powers as they compete for satellite States, grasp at naval bases, or reëstablish imperial rule. Whilst America plans her control of the Pacific Islands, whilst Russia dominates over Poland, whilst Britain reinstates her imperialism in Hong Kong, there will be no peace, for peace comes not with injustice.

Such policies subject the world to a great power dictatorship and stifle the life in any plans for world organization. When actual power resides in the Council of Foreign Ministers, when the secret of the atomic bomb is guarded as the possession of three States, there is no real life in the United Nations.

For six years the peoples of the world have been engaged in unrivalled destruction. Today great areas are in ruins and millions of men, women, and children wander hungry and homeless. Many more are in the direst poverty, with children undernourished and uneducated save in hatred. That tragedy is a first claim on the energies of humanity. It cannot be met except the whole world cooperate. Policies of national selfishness, especially by America and Britain, in grasping at good standards of living whilst others go hungry, arouse jealousy and undermine the fellow-feeling upon which the United Nations must rest. No less destructive of human welfare, economic and spiritual, is the deliberate attempt made at Potsdam to impoverish Germany. The new life requires us to bring together all human abilities for the common good, but the old life cries out for vengeance—and man turns back.

The invention of the atomic bomb, combined with other modern armaments, means that centres of civilization could scarcely survive a third world war. The atomic bomb has set aside five hundred years of military warfare. The life of the past is gone. But for what shall man exchange it? For the destruction by atomic war? Or for the new integration and cooperation using atomic energy? Let us recognize that whatever State might be the immediate cause of another conflict, the responsibility would rest on all the great powers. For too often the great powers have disregarded the menace to humanity inherent in national power politics and armaments: they would not surrender their sovereignty and give their loyalty to a world federation.

The attempt in the Washington Agreement of November 15, to eliminate "from national armaments . . . atomic weapons and all other major weapons adaptable to mass destruction" is a courageous step toward a new order. But, so long as such armaments exist at all, human fear, the cause of so many wars, will continue. Armaments must be abolished.

Nor is it realistic to seek to restrict armaments whilst yet maintaining by less violent means the struggle to gain power for our own State, whichever that may be. The nationalism of five hundred years must be put away and the methods of veiled or open force given up. Great as was the responsibility of the Nazis for this last war, it was primarily the sin of the whole world which for generations chose power rather than service, isolation rather than fellowship, terror rather than mercy. Our entire purpose must change and our efforts be directed to the welfare of all humanity.

Is this whole argument unreal? Is such a revolution impossible? Consider the alternative; a tense struggle, already starting, to apply atomic energy to armaments, a race to do it first and secretly where no inspection may detect it. And then what? Military authorities continually advise us that there is no defence except to attack. The progress towards race suicide is an actuality of present politics. Man can sink lower and lower, concentrating his powers on hatred and destruction.

I

It is a spiritual change that is needed and one requiring supreme effort. Let us live like men, struggling to develop man's virtues, not his vices. Alone we cannot achieve it. But, as we turn to the new life, honestly regretting the past and our share in it, strength will be given to us. For the new life is of God. The choice we have to make is between this world sacrificed to the atomic bomb or this world surrendered unconditionally to God, in the changed lives of men.

The first political condition of the new peace will be the handing over of authority from nation-states to the world society. The United Nations Organization is but a half-hearted step. Already its safeguards for nationalism are out of date. A world federation without armaments must come into existence, with power to help build the shattered areas of its members, with authority to direct world economic and social policy for the creative life of the common man, with the inherent dignity of owning the allegiance of all men. If men open their hearts to the divine spirit, mankind may yet come into the new life together, as a fellowship. Yet even if it come slowly, with States one by one yielding their sovereignty to its all embracing authority, come it must if mankind is to survive. Man must unite or perish, work for the common benefit of all or pass into the darkness of self-slaughter.

II

Let each one of us examine his conscience. Can we rightly support the so-called realistic policies? Can we support the struggle for national power which leads inevitably to the race in armaments and destruction by atomic warfare? Would it not be better to die like men rather than to drag on such a sub-human existence?

It is the conviction of this Committee that Britain should now declare her loyalty to the new policy. Let her seek through the United Nations Organization to persuade all her fellow nations to accept it; but be ready, if need be, to set forth on that course alone or with any who will share in it.

As a token of this change of heart, let Britain abolish conscription. Let her fulfill quickly her promises of independence to India, grant it also to Burma, and hasten the freedom of all her colonies and possessions; let Britain also declare her readiness to give back Hong Kong to China. Let her hand over to world control those great gateways to the oceans, Gibraltar, Aden, and Singapore. And let her accept less food and clothing so that more may go to those who starve or perish of cold; we are not rich or over-fed, but we shall find a new wealth in that fellowship.

If the present descent of man is to be stopped, if the new world is to begin, some nation must first commit itself to the new life; must take the first step, must find integrity. Let that leadership be taken by Britain.

Statement on German Relief

By Leslie B. Moss, Director, CCORR

Not only Friends, but churches in general are concerned for relief to Germans. The Church Committee on Overseas Relief and Reconstruction presents the following.

ONE of the hot spots in the world relief picture is that of ex-enemy peoples. The Federal Council of Churches, the Foreign Mission Conference, the United Council of Church Women, and the relief agencies—Church Committee on Overseas Relief and Reconstruction, Church Committee for Relief in Asia, and Commission for World Council Service, have urged our governmental agencies and the public that we should respond sympathetically and helpfully to all those who are in need wherever they may be, allies and ex-enemies alike. We hold this as our Christian conviction. We have consistently urged governmental support for UNNRA in the feeding and care of peoples in territories for which they are responsible. There is, however, no central agency in America set up for the handling of relief program in Germany. Fortunately, the churches have a central agency in this country in the Church Committee on Overseas Relief and Reconstruction.

Food

Reports from the World Council of Churches in Geneva, based on full contact with the German situation, indicate dire need in many parts of Germany, but stress particularly the problem of the homeless evacuees who are wandering around uncared for. The Federal Council deputation to Germany, consisting of Bishop Oxnam, Bishop Sherrill, Dr. Franklin Fry, indicates on its return that they are convinced there is no prospect of mass starvation in either the American or British zones. The army is undertaking to provide a minimum diet of 1550 calories among the civilians in the American zone. Those who are doing hard work, prisoners and others, are receiving additional food. Rural peoples undoubtedly have additional sources to supplement that diet. Such a diet cannot long be maintained without injurious effects but even lower diets have been survived in allied countries during the period of Nazi domination.

Because of the almost insuperable difficulties of transportation within Germany and various other complications, it is regarded as impracticable to set a higher minimum. Responsible authorities believe this diet will prevent any mass starvation during this winter in the British and American zones.

The army, which is responsible for feeding the people in the American Zone, does not welcome any plan by private agencies or by individual packages which would throw off balance their assurance of being able to provide the minimum standards.

Government Restrictions

Up to this time the Department of State has maintained an un-yielding attitude with regard to the operation of private agencies in Germany. The joint conviction of the State Department and the War Department appears to be that every possible responsibility for operational procedure in relief should be laid on indigenous agencies in Germany. They are therefore reluctant to have representatives of private agencies barging around in Germany and carrying on programs, etc.

Clothing Urgently Required

The deputation headed by Bishop Oxnam, just returned from Germany, lays stress, however, on the fact that it is important to send warm clothing, good shoes and blankets and comforters to Germany for this winter and it has called upon the churches to help provide these things. Already the churches are sending to our warehouses in New Windsor, Maryland, and Modesto, California, quantities of this material on the basis of modest appeals which have been put forth by church agencies. The difficulty at this point is that we have not yet found it possible to send these supplies to Germany. When the way is opened we should naturally plan to send such materials to the Hilfswerk, which is the relief agency of the Evangelical Church in Germany, the newly organized agency of all of the Protestant churches. They have plans and machinery set up to handle the materials when and if they are received.

The launching of a nation-wide drive for clothing, the Victory Clothing Collection under Mr. Kaiser, in the month of January will cause a good many questions as to how the churches should be related to it. Clothing in the Victory Collection will be used by UNRRA and will be parceled out among the allied nations on a distribution basis similar to that utilized last spring. This clothing cannot be used in Germany or Japan except among so-called displaced persons. It is therefore apparent that if any program of clothing supplies for Germany is to be carried forward it will be the responsibility of private agencies if and when our Government can be persuaded to permit the entry of such supplies into Germany.

State Department Fears Public Reaction

It has become very clear in recent weeks that one of the main causes for the reluctance of the Department of State to countenance the sending of supplies to Germany has been its fear of public reaction against such a move. We believe it is necessary for the churches to appeal to the President and to the Department of State to open the way permitting the dispatch of clothing and bedding to the Church Agency in Germany for distribution this winter. Lack of fuel, widespread destruction of cities in Germany in the American as well as in other zones, will mean bitter suffering for many of the people of Germany. We are not pleading for better treatment for the German people than that which is being accorded to other countries whose peoples have been despoiled by war, but provision is being made, though far from adequate, for help in nearly all of the countries of Europe. In Western Europe, the situation has improved much more rapidly than was anticipated six months ago.

What You Can Do

This is to provide you with such information to assist you in making such representations to the President and Secretary of State as your Christian conscience may determine. We need the assistance of the councils of churches and ministerial associations across the country in order to make this effective.

I. C. R. E. MEETING

The International Council of Religious Education will meet at Columbus, Ohio, February 10-16 for the twenty-fourth annual assembly. The Board of Christian Education of the Five Years Meeting is a cooperating part of the ICRE and will be represented as usual at the annual meeting. Cecil E. Haworth of High Point, North Carolina, is chairman and Charles F. Thomas is secretary to the Executive Committee of that Board.

CONTRIBUTORS

ROBERT O. BLOOD, JR. — Executive Secretary of Friends Center, Seattle, Washington.

HIRAM H. HILTY—Missionary under the American Friends Board of Missions, Holguin, Cuba.

SAMUEL R. LEVERING — Chairman, Peace Board of the Five Years Meeting of Friends, and orchardist of Ararat, Virginia.

W. O. MENDENHALL — Director of Quaker Hill, Richmond, Indiana.

EDWARD TALLMADGE ROOT—Father of E. Merrill Root, 55 Putnam Street, Somerville, Massachusetts.

CHARLES F. THOMAS — Executive Secretary of Board on Christian Education, Five Years Meeting, Richmond, Indiana.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

YOUNG FRIENDS CAN DO THAT JOB

Our title is not a mere boast either. Young Friends can do the job, because they have done jobs when given an opportunity. If you are needing workers for some activity of your Meeting, try a young person. Young people must have training and responsibility in leadership. The two are aspects of one thing, the making of leadership for the work of the church. The more experience, and the more variety of experience the young person has, the better leader he is going to be.

All of these factors enter into the purpose of **Student Summer Service.** This service is a project sponsored jointly by the Friends Board of Missions and the Board on Christian Education of the Five Years Meeting. It has been in existence since 1940. The project grew out of two needs. One was the need for more leadership in small Meetings, particularly in rural areas. The other was the need for the cultivation of youth for Christian service and leadership.

To Your Interest

Therefore, Student Summer Service is in the interest of your Meeting, and all Meetings. It is a source of supply for leadership, because it solicits young persons who will give at least one month during the summer to Christian service. The young people who volunteer are then sent out, usually in teams of two persons each, to work in a Friends Meeting, completely under its direction, at some activity for which the Meeting has responsibility.

In this way that job which your Meeting has in mind to do gets done and two young people have an experience in leadership training, as well as realizing an ideal in giving themselves to Christian service. Understand, they get no money for this service. It is free. All they ask is board, room, and materials necessary for the work to be done. It is not a vacation, for they fully expect to work, and to work hard. To begin with they spend a week of intensive training, planning, and praying, as they prepare in the coaching conference under capable adult leaders. Then they go to their work location and it's really work, almost night and day.

Two Questions

What kind of projects do these young people undertake in a local Meeting? A general answer would be, any significant work the Meeting wants to undertake. Past experience reveals that the teams have been used to direct or teach in Daily Vacation Bible Schools, lead community recreation for children, plan and organize youth work, make rural community surveys, visit members of the Meeting, and for work in institutions that are under the direction of Friends or in which Friends are interested.

This year we hope for an even wider variety of projects. Are you in the process of a building project? If so, could a team help you? Is your Meeting working on any special community activity, such as a student center, an interracial center, etc.? Just what benefit could you realize from the service of two young people for a month this summer?

You will immediately ask, "How well qualified are these young people?" They are usually college students or public school teachers. If the latter, they have considerable training and experience in working with children and youth. College students are close to the pulse of youth and know their interests. They are idealistic and eager to put into practice those ideals. Each volunteer is investigated for character, leadership ability, and degree of maturity. All are given a week of intensive training under able instructors.

The Best Evidence

The best evidence of the values in SSS are the testimonies of both students and Meetings. Earl Fowler was in SSS two years; at the end of the second year he said, "It points toward a great new conception of social readjustment, which begins not at the symptoms, but at the roots, and fosters magnificently the soul-filling experience of human fellowship." Highland Friends Meeting in reporting the work of a team declared, "We think this a splendid project." Martha Marie Peery, a volunteer last year, is enthusiastic for SSS. She says, "I learned to appreciate the work that goes into church leadership. My appreciation of the Quaker faith and practices was greatly increased. My experiences have been enlarged. It has been a tremendous experience!" Allen's Neck Friends Meeting in New England had a team last year. This is what they say resulted. "There was gathering in of children that we had not been able to reach before; a very fine interest created among both children and parents."

From Clinton Corners, New York, comes the report concerning the teams used there. "They knew the task they were working to complete, they set themselves to do it in the most effective and helpful manner, and succeeded highly."

Two Things to Do

Pastors, Sunday School superintendent, youth leaders, and other Meeting workers, does your Meeting need such help? Then write at once to Student Summer Service, 101 South 8th Street, Richmond, Indiana. Describe your project and ask for an application blank.

Also, will you send us the names of young people who might like to have this experience and who are qualified in character and ability?

We should like to complete our selection of places where teams will work by the end of February. It is altogether possible that requests for teams may exceed the number of volunteers. Locations are determined according to need, type of project, and consideration of the date of application.

To Young Friends

To all young people who may have read the above and feel challenged to give, without remuneration and without cost, approximately six weeks out of your summer to Christian training and service, we issue the invitation to apply for a place in Student Summer Service.

The two Boards sponsoring SSS will pay your travel, cost of training, and see that you have no expense of lodging or meals from the time you leave home until you return. This service is a delightful experience. It is an opportunity to serve the church, for it is definitely a church project. You must be in college, through college, or an older young Friend who has worked in your Sunday school and Meeting. Write at once for folder and application blank.

WRITE NOW!

As a result of President Truman's appeal to Congress to pass compulsory military training legislation, nation-wide publicity has been given to his proposal. Few newspapers have been willing to publish the other side of the problem. They will, however, publish letters to the editor on this subject. Will you write and get your friends to write to your local newspaper opposing compulsory military training in the United States?

Two associations of scientists have been formed to study the social implication of the atomic bomb and atomic energy. Persons interested in the work which they are promoting should write W. H. Higinbotham, 1621 K Street, N. W., Washington 6, D. C.

THE DEVOTIONAL LIFE

Conducted by Leonard S. Kenworthy

THE QUAKER WAY OF LIFE

From *The Quaker Way of Life* by William Wister Comfort. (A revised and popularly priced edition of *Just Among Friends.*)

They (early Friends) longed to bring all men not into Quakerism, but to the feet of Christ. For they knew in whom they believed and were persuaded that the Witness of Him in their own hearts was more valid than all sacrifices and burnt offerings. God is a Spirit, they were convinced, and they that worship Him must worship Him in spirit and in truth. The refusal to accept the sufficiency of mere words, formal ceremonies and professions of faith led them to express religion realistically as a way of life. That is what Quakerism is: a way of life.

A small, religious society has become, as it were, a "holding company" for millions of people who cherish ideals of a spiritual religion—a religion which, if seriously lived, would bring the Kingdom of Heaven where it is meant to be—in the hearts of men.

The Quaker method of worship is the most exacting of all methods in the demands it makes upon the mind and spirit.

The capacity for concentrated, silent thought is in many of us nearly atrophied.

The motto of Quaker procedure is "when in doubt, wait."

Any bitter division is a sign of weakness and shows a failure to defer to a higher wisdom.

Living in an air-tight compartment is not conducive to vigor. The Quakers have come out now and have learned that they have much to spare which they can give, and that they lack much which they may acquire.

It is probable that every President of the United States has at some time sat with a small committee of Friends and listened to their representations on some humanitarian subject with tolerance, justice, and peace.

It is to be remembered that Quakerism is an international Society.

There has never been any serious charge made that Quakers were cowards or that they were poor citizens. The charge has been made that they were incorrigible idealists—as one Englishman said, the "confoundest" people to deal with—living with their heads in the sand of a world that was hell. The Friends admit, indeed, that the world has some infernal aspects, but they claim to be the genuine realists.

You see in what position the Quakers find themselves. They are stymied in arranging a world as they would like to see it, because others are in control who are practicing another philosophy. But no one can keep them from practicing the good will they preach toward their brethren on both sides of the lines. Their religion knows no frontiers. They have made of relief work a specialty. It

THE HILLS OF BURRILLVILLE

I

Upon the hills of Burrillville
The forest holds the vantage still.

In spite of fire and woodsman's axe,
New hosts of sturdy saplings wax.
When blooms in Autumn's latest hour
The weird witch-hazel's frosty flower,
Until the Spring in crimson dips
The budding maple's coral tips,—
For half the year they stand, as now,
With leafless twig and barren bough.
And yet what tints and forms of grace
Mine eyes on every side can trace!
Out of this sea of russet lines,
Like emerald islands, rise the pines;
And birches cluster, lithe and fair,
Shy, naked nymphs with auburn hair.
Fox, mink, and rabbit, here below
Have written in the tell-tale snow
The story of the midnight raid.
Against the sunset, see displayed
Far distant heights of many a town—
Clear cameos in white and brown!

A charm which Winter cannot kill
Broods on each hill of Burrillville.

II

Old are the hills of Burrillville;
  And only here and there the edges
  Of underlying granite ledges
Survive the wear of rain and rill.
  Ages of ages it must be
Since with an earth-convulsing shock
Up-burst there heights of molten rock,
  To cool amid a lifeless sea.
Even the works of life are old.
  Deep pools and treacherous marshes tell
  How vanished beavers builded well
The dams now buried deep in mold.
And man, who came but yesterday
  To clear and conquer virgin soil,
  Has gone—and left for all his toil
Cellars and ruined chimneys gray.
And must such cycle ever run—
  Dust, life, then conscious joy and pain,
  Relapsing back to dust again
When Earth's brief blossoming is done?
And shall no other fruit fulfil
  Man's lofty hopes? Man's noble anguish?
  From Earth's last plain must culture languish,
As from these hills of Burrillville?

III

Beneath the hills of Burrillville,
The thrush—hark, that triumphant trill!

What change, what miracle, is here?
Over the tree-tops far and near,
On height, on slope, in distant dale,
Is flung, by hands unseen, a veil,
Which denser grows till every glade
Is roofed with green and dim with shade.
The verdant vistas of the woods
Allure me to their solitudes,
Amid their throbbing hush to hear
The oven-bird's crescendo clear;
To watch winged beauties lately hid
Each in a tomb-like chrysalid;
And by the prompt, successive flowers
To reckon Spring's advancing hours,
Until the laurel masses blow
Like snow-peaks tinged with morn's faint glow.
Life's conquering might an earnest gives
That man, life's head, who knows he lives,
Shall somehow, somewhere, sometime gain
Full victory over death and pain.

My pulses at your answer thrill,
Dear wooded heights of Burrillville!

EDWARD TALLMADGE ROOT

s their affirmative testimony for peace. They cannot make people stop fighting. But they can show that there are a few people who are still capable of showing good will. They have rendered a service of love in war time.

MEDITATION

In what way am I a sample of such a Society? How may I transform myself and the Society of which I am a part until it truly represents The Quaker Way of Life?

A WHITE PAPER ON RACIAL DIFFERENCES

Irving Hoffman quotes this true story written by Sylvia Vaughn: "One summer evening my father caught me tearing down the street after another child, screaming: 'Wop! Dirty Wop!' He took me into the house, sat me down at a desk and gave me a sheet of paper. 'Now, I want you to write down every way in which you are different or better than that little Italian girl.'

"Dinnertime rolled around, and my paper was still blank. I took it slowly to my father. He smiled. 'That's a good paper. Now, until you can create a wonderful human soul, as God can, don't presume to criticise anyone because God chose to have him born a member of any one of His nations or races. Remember this paper.' And I always have!"

FRIENDS IN THE STORM

It was sleeting overhead and slushy underfoot. People hurried along Forty-second Street with their coat collars up about their ears, hardly glancing at passers-by. A young Negro, carrying a heavy valise in one hand and a huge suitcase in the other, hurried toward the Grand Central Station, slipping and skidding as he went. Suddenly a hand reached out and took the valise while a pleasant voice said: "Let me take one, brother! Bad weather to have to carry things." The Negro was reluctant, but the young white man insisted: "I'm going your way." All the way to the station they chatted like two old buddies.

Years later, Booker T. Washington said: "That was my introduction to Theodore Roosevelt."

Emphasizing that racial tensions today are no longer "local" problems but have world-wide consequences, the Federal Council of the Churches of Christ in America in a special Race Relations Message today called upon the churches of America to take the lead in establishing a new order of human brotherhood.

"The doctrine of racial superiority in the modern world is dynamite. When we consider racial tensions today we are not dealing with some local or sectional or even national difficulty which, however serious, has strictly limited consequences," the Message declared. "Either we find a way of destroying the antagonisms of race and the lust for power, or we shall be destroyed by them." The Message was sent to the one hundred forty thousand local churches comprising the twenty-five national communions in the Federal Council.

Book Review

THE MOVED OUTERS

BY FLORENCE CRANNELL MEANS

Houghton Mifflin Company, Boston

154 pages—$2.00

Here is an opportunity to become acquainted with Sue Ohara. Sue is eighteen, pretty, and a favorite with her friends. School gossip might also reveal that Sue is senior secretary, a member of the Honor Society and a worthy member of the Girls' Glee Club; a typical American girl, enjoying her friends and her school. But Sue happens to have Japanese parents and on December 7, 1941, life changes completely and swiftly for Sue Ohara. Her family, the only Japanese family in a small California village, is under immediate suspicion. Her father is taken to jail. There is the frantic dispensing of possessions, including the beautiful nursery, representing the labor of years. Sue, her mother, and her brother Kim are moved to a relocation center. How Sue faces these tragic circumstances and "keeps faith" is told in this very interesting and vivid story by Florence Crannell Means.

LUCILE ALBERY THOMAS.

Forum

CLARIFY THE MEANING

Editor, THE AMERICAN FRIEND:

The article "Temperance at Home" in the October 18, edition of THE AMERICAN FRIEND by Percy M. Thomas is inaccurate, judged by the contents. This article is printed under the column headed "Sunday School Lesson." The author, I feel is not talking at all about temperance for temperance by its very meaning means moderation. He refers to Friends who "invite their friends into their home for a social cocktail," and later says, "the time has come for the church to take a stand on drinking in the home even though it may give offense to some. He refers rather authoritatively to the fact that "if members of Friends are indulging in social drinking it is because the good home life of other days is breaking down."

It would seem obvious that Friends who do not want any drinking whatsoever in their Society, are clearly inconsistent with their real attitudes when they perpetually talk about temperance. Total abstinence it what they mean. There is a widespread confusion among both eastern and western Friends as far as distinguishing the difference between these two positions. It would be well for the author of this article and all other Friends to correct themselves on this matter and to revise their pamphlets which discuss the matter of drinking.

CHARLES E. CARPENTER.

AN AFTER-CHRISTMAS REFLECTION

Church Groups Give Cattle to UNRRA

One hundred and seventy-five head of cattle have been offered to UNRRA by the Church of the Brethren for the people of Czechoslovakia. The animals, now at the Roger Roop farm at Union Bridge, Maryland, are bred heifers whose average age is two years. Most of them are Guernseys and Holsteins; the herd also includes a few Jerseys. After being shipped by UNRRA from Baltimore to an allied controlled port in Germany, the livestock will be transported by rail to their new homes in Czechoslovakia.

When notified of the contribution, Dr. Vaclav Myslivec, representative of the Czechoslovakian Ministry of Agriculture in the United States, said, "The people of my country are badly in need of milk for their children. In expressing their appreciation for this gift I cannot but recall that *there were cattle in the stable on the night when the baby Jesus was born.* The spirit of that first Christmas lives on in the hearts of the American people who so generously gave these fine animals to rehabilitate the war-devastated dairy herds of Czechoslovakia."

The cattle, most of them raised on the farms of the people who gave them, are the contributions of individuals and congregations in Illinois, Indiana, Iowa, Kansas, Maryland, Michigan, Pennsylvania, and Virginia. Several city churches in those states, however, purchased animals as calves over a year ago, in anticipation of Europe's needs, and paid near-by farmers for raising them.

The Church of the Brethren administered the collection program, assisted by the Mennonite Church and the Evangelical and Reformed Church. This is the third contribution received by UNRRA from this group. The others were a gift of six Brown Swiss bulls, now being used in an artificial insemination project in Greece, and one hundred and fifty Holstein heifers recently shipped to Poland. The Church of the Brethren also assists UNRRA in the shipment of all farm animals from the United States by providing livestock handlers for the voyages.

QUAKERDOM · AT · LARGE

Income in cash and in kind for The American Friends Service Committee was nearly three and one-half million dollars during 1945. This is a considerable excess over receipts in 1944.

* * * *

Evan B. Whitacre has been appointed manager of The Whittier, a Friends' Center, effective January 7. He is a Moorestown Friend and a graduate of the hotel administration course at Cornell University.

* * * *

Recently a young man who had flown a bomber over Germany gave several thousand dollars to The American Friends Service Committee for feeding of German children. Many similar stories could be told regarding the interest of returning soldiers in this and similar relief.

* * * *

Harold Chance, of the Peace Section, and Norman Whitney, of Syracuse, New York, Meeting, expected to fly to England on January 17. They will spend two months or more holding a series of regional peace meetings under the auspices of the London Friends Peace Committee.

* * * *

In the year 1945, the American Friends Service Committee shipped two hundred and eighty-two tons of clothing, amounting to almost one million articles. One hundred and fifty tons now on hand will soon be shipped. Thirty-six additional tons are needed. Shoes are the most needed, with men's clothing as a close second on the list of needs.

* * * *

William L. Richards, Box PEB 1818, Ashland, Kentucky, is most grateful and appreciative of the cards from six Friends Monthly Meetings and over two hundred individuals which brightened his fourth Christmas in prison. He is unable to write his thanks until after his release in July, 1947. His family trusts that this news item will reach all of those who were so kind as to send him their Christmas greetings.

* * * *

Lincoln School in Providence, Rhode Island, has been sponsoring a school in France under the "Save the Children Federation, Inc." Students are also assisting at the John Hope Recreation Center for Negro children as a local project. They have had many visitors at the school, among whom have been Jane Crichton of the World Student Service Fund, Jean Atwell of the American Friends Service Work Camps, and James Coney, Secretary of the New England Yearly Meeting.

The advertisement, "If thine enemy hunger, feed him," as appearing in the previous issue of THE AMERICAN FRIEND, has had unusual response. It has been or will be published in seventy-seven leading newspapers of America. There have been 25,000 replies with only thirty-seven disapproving. Although it made no appeal for funds, $25,000 have been received. Letters are coming in at the rate of eight hundred per day to the Service Committee.

NEWS OF OUR MEETINGS

The removal of J. Paul Hadley from Argonia, Kansas, to New Providence, Iowa, left this Meeting without a pastor. Sadie N. Pickett, a retired Friends minister, consented to fill out the remainder of the year. The Meeting is interested in European relief and is sending four food packages each month to Friends' families as well as having sent over six hundred pounds of clothing to the Service Committee.

* * * *

Hortonville, Indiana, Friends Meeting has contributed $434.71 this winter toward the European Relief Fund. Most of this was given in one special offering in October, with the exception of two gifts of $25 each which were given at the close of family night suppers at the church. In addition to this, special relief packets were sent by the Woman's Missionary Union through the Service Committee, amounting to $47.20, together with a package of individual gifts.

* * * *

Robert M. Jones, new pastor of Friends Memorial Church of Muncie, Indiana, and his family held open house at the parsonage on Sunday afternoon, December 30. This was held with a view to becoming better acquainted with the members and friends of the Meeting that all might work together for the advancement of God's kingdom. The Meeting was in charge of the WLBC radio programs each morning of the first week of the new year. Music was provided by Sheldon Blazier, Juanita Miller, Eloise Blackwood, Myra Lou Williamson, Laura Hastings, Lucille Myers, and Loren Shockley. Robert Jones had the meditation.

* * * *

On the evening of December 30, a candlelight service was given in the Friends church at Glens Falls, New York, for the benefit of Europe's starving children. A pageant, "The Light that Shines in the Darkness," written and narrated by Dorothy Mumford Williams, a member of the Meeting, and directed by Idem Nichols, was presented. The scenes were unusually beautiful and music and solos very impressive. Seven tableaux were presented: "The Star Rises in the East," "Star Over Israel," "Madonna and Child," "The Holy Grail," "The Rule of St. Francis," "Newgate Prison, 1817," and "Light for the World." The church was filled and many expressions of appreciation were received. A generous sum was sent to the Service Committee.

* * * *

Westfield Quarterly Meeting sponsored a pitch-in supper and get-together honoring Charles and Charlotte Scott and children before they moved to Tennessee to take part in Friends missionary work. This farewell meeting was held in the basement of the Hortonville Friends Church, and all of the churches of the Quarterly Meeting were represented. There were musical numbers by a men's quartet from Eagle Creek Meeting, the Revis girls' trio of Westfield, and by Dean and Kathleen Gregory and Ruby Clark of Hortonville. Words of appreciation for the Scotts' faithful work were expressed by several persons. A gift of books was given by the Quarterly Meeting Executive Committee. Westfield's loss is Tennessee's gain, and the best wishes of the Quarterly Meeting go with the Scotts in their work for the Master.

* * * *

Special emphasis was placed on missions during December in the Goldsboro, North Carolina, Meeting. At a Christmas program given the Sunday preceding Christmas, an offering of more than $30 was given to missions. The missionary society continued to collect and send clothing to the Service Committee and $523 was given to buy food for the hungry in Europe. A lot adjoining the parsonage has been acquired, some repairs have been made, and new furniture added to the parsonage to make it more comfortable. The heating plant in the meetinghouse has been overhauled and a stoker installed as a gift from one of the members. Seth Hinshaw of Asheboro Meeting gave the messages in a series of meetings from November 11 to 18. Lester Newlin, spent his Christmas vacation from CPS camp at the parsonage with his parents, Elbert and Inez Newlin.

* * * *

A children's party heralded the Yuletide on the 21st of December at First Friends Meeting of Long Beach, California. The junior department supplied two children's outfits for a boy and a girl, including toys and games; and older groups sent a number of boxes of food abroad through the Service Com-

mittee, as well as money and gifts to CPS. The Christian Endeavor groups carolled for the elderly and shut-ins. On the 23rd, the choir gave a Christmas musicale, and the following Sunday evening the pageant, "A Star in God's Window of Heaven," directed by Nina Hedden proved to be inspiring. Thursday evening the choir was entertained at the parsonage by the director and organist. Spitlers held open house at the parsonage on Sunday, the 13th, in honor of Ray Leamon of Indiana, father of Loreen Spitler. The holiday season was closed with a watch party at the parsonage, a time of fun was enjoyed and a devotional period ushered in the new year.

* * * *

First Friends Meeting of Marion, Indiana, observed November 18 as home coming day. The minister, Murray C. Johnson, spoke on "Home Comings, Now and Then." A carry-in dinner was served at noon and in the afternoon talks were given by former members, and letters were read from former members unable to be present. Special music was also enjoyed. From November 25 to December 16, a series of world citizenship meetings were held each Sunday evening, among the speakers being Dr. A. A. Bond, Merle L. Davis, Ofelia Tamayo, Rupert Stanley of Kokomo, former secretary of the YMCA in China, Annice Carter, Isaac Harris of Amboy, and Norval E. Webb of Richmond. Several have united with the church, including whole families, and many young people were helped. Church night has been observed on the regular Monthly Meeting night for the past three months with a carry-in supper; the speakers having been W. F. McConn, Charles DeVol, and Jesse Fox.

* * * *

The Friends Meeting at LeGrand, Iowa, is entering into its nintieth year of service. Vernard and Ruth Cox and family came to them last Fall as pastors. In October a service is held each year when the children are promoted, each class in the Bible School furnishing part of the program. There were one hundred and fifty-four in attendance this year. On November 18, a "Harvest Home" Sunday was held when the fruit of the garden and field was brought to the church. On a table, in the midst of attractive decorations, were placed canned fruits and vegetables as well as fresh vegetables, which were presented to the pastor's family. A basket dinner was served at noon and a program given with special music and with Orval H. Cox of Marshalltown as speaker. On December 23, a Cantata by the young people drew a large audience. On the following evening the house was filled to capacity for the children's program, after which the children received treats, and a gift was presented to the pastor and family. The Meeting has responded to the call for funds for the Barnetts, the Yearly Meeting superintendent's home, and is now preparing a contribution of grain for Europe. Over six hundred pounds of clothing has been sent to the Service Committee.

Recently there came to the office of THE AMERICAN FRIEND a report on a certain Friends Meeting. It was not called "Report on State of Society" nor was it given any other caption peculiar to Friends. Rather it was entitled, "The Future of————Friends." We had two immediate reactions to this report. First of all it seemed honest—severely so. It did not blink its faults. It was an excellent "screening" of a Meeting by one of its officials. Such self-analysis is difficult to make, to write and finally to be faced. In the second place it was made in terms of the future although its language was chiefly in the present tense.

What might it mean for the Meetings of the Five Years Meeting to write their reports on the "State of Society" or "Spiritual Condition of the Meeting" with painful incisions and in terms of the view ahead. When such forthrightness has ferreted out the facts, then a Meeting has a measurable opportunity to create a happier future for itself. There is not much basically wrong with a Meeting when it can face such a report. Its chief weakness would be its inability to do so.

SUPPORT THE RED CROSS

Around the ministry of healing and relief the new world community spirit can be created. The American Red Cross offers a common channel of service in which all of us may unite. The campaign for support of Red Cross activities in 1946 is now on and rightly asks our support.

The World View

Special days for benevolent responsibility include the sale of Easter seals, March 21 to April 21. The proceeds go to the National Society for Crippled Children and Adults, which was formed in 1921.

* * * *

Readers who are interested in purchasing the new Standard Revised Version of the New Testament, as it appears for sale February 11, may send their orders to the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

* * * *

Jewish cooperation in feeding German children has been generous. This has indicated a way in which the relief program helps to underpass old barriers. It is a commendable service which the Jews are thus rendering. They demonstrate a *Christian* attitude of high order which "Christians" have not always observed.

* * * *

Captain Harold E. Stassen, thrice governor of Minnesota and president of the International Council of Religious Education, will speak over the Columbia Broadcasting System on Friday, February 1, at 5:45 to 6:00 p. m. (Eastern Standard Time) as part of the nation-wide observance of 1946 Youth Week, January 27 to February 3. Introducing Captain Stassen will be Harvey Lord, national chairman of the United Christian Youth Movement, sponsors of Youth Week. On Columbia Church of the Air Sunday, February 3, at 10:00 to 10:30 a. m., (Eastern Standard Time) Mrs. Leslie E. Swain, president of the Northern Baptist Convention, will speak on "Youth Unafraid" as part of the observance.

NEW GROUPS OF FRIENDS

At Portland, Oregon, there is a small group of Friends and members of the Wider Quaker Fellowship meeting at the Manley Community Center, 2828 S. W. Front Street, at 11:15 a. m., Sunday. J. Randolph Hutchins, Lewis and Clark College, 0615 S. W. Palatine Hill Road, Portland, is the correspondent.

* * * *

Cumberland Plateau Meeting at Pleasant Hill, Tennessee, meets once a month in the homes of members. Correspondent is Martin Cohnstaedt, Pleasant Hill Academy, Pleasant Hill.

* * * *

At Saskatoon, Saskatchewan, Canada, a small group meets at the home of the Correspondent, William Buscombe, 815 14th Street, East, Saskatoon.

SENDING FOOD PACKAGES ABROAD

It should be understood by Friends that "Friend to Friend" packages may still be sent through the Friends World Committee, 20 South 12th Street, Philadelphia. Clothing seems to be more wanted than food. Specific needs can be known and met. Write to the above address for information.—Editor.

For a number of months the Friends World Committee for Consultation has been supplying names of Friends abroad to whom Food Packages might be sent. In addition, money was accepted for the purchase and mailing of food packages through commercial firms. Since starting this project, many requests have been received for names of needy persons abroad who are not necessarily Friends. Thus, the scope of this service is now more than the "Friend to Friend" project which the World Committee began. Therefore, the Foreign Service Section of the American Friends Service Committee has taken over this expanded project.

Individuals are encouraged to continue packing and mailing their own food packages. An important purpose of making this project available is to promote a spirit of fellowship with persons abroad, not only by the sharing of our food but by the exchange of letters which we hope will develop between the sender of a food package and the recipient abroad. We shall continue to supply names of Friends and non-Friends to whom packages can be sent.

The American Friends Service Committee does not have the facilities to pack or to mail packages.

The Committee conducts its relief operations by buying food in bulk and distributing it through our regular relief programs abroad. This method of distribution is less expensive and more efficient than purchasing small packages through commercial firms. In the future, therefore, we shall not undertake the purchasing of food packages through commercial firms but instead we shall use any money received in connection with the general relief programs now being operated by the American Friends Service Committee in Europe and the Orient.

For those who cannot pack and mail packages but who want to help, we suggest that they send money to the American Friends Service Committee for our general relief and rehabilitation program.

ATTENTION TEMPERANCE COMMITTEES! IMPORTANT CONFERENCE

The National Temperance Movement, with offices in Chicago, Illinois, is sponsoring a "National Council on the New Approach to the Alcohol Problem." It will be in the form of a training school for people interested in temperance work.

Meetings will be held in the Central Y.M.C.A., 19 South LaSalle Street, Chicago, Illinois, April 23, 24, 25, and 26. Lectures and discussion periods will deal with the following topics: Science and Alcohol; Alcohol in Education; The Church and the Alcohol Problem; Liquor Advertising; Economic Aspects of the Alcohol Problem; Political Aspects of the Alcohol Problem; Temperance Literature; Present and Future Temperance Legislation; The Returning Veteran and Alcohol; National Temperance Movement and Field Organization; Preventative Emphasis; Treatment of the Alcoholic and Pastoral Counseling; Biblical Basis and Emphasis Relative to the Alcohol Problem; Safety and Liquor; History of Temperance Movement and Looking Forward; Alcohol Education in Primary Grades; The Juvenile Problem as Related to Alcohol; Legislative Processes; Alcoholics Anonymous; Financial and Other Problems of State and National Temperance Organizations.

Lecturers will be selected from outstanding authorities throughout the United States.

It is suggested that members of public morals committees register and attend this training course, if possible. Errol T. Elliott of the Five Years Meeting of Friends, will preside for one day.

The Council will be one of the greatest advances in the training of temperance workers ever undertaken in America. We need to know more, that is, have more facts available and a larger fund of information with which to carry on our work in the field of public morals. We need also to have training in methods as to how to get the information we have into the minds of our people. "The National Council on the New Approach to the Alcohol Problem" will supply both of these.

Those who are interested may inquire of H. Millard Jones, 4614 Chicago Avenue, Minneapolis 7, Minnesota, Information Secretary for the Board on Public Morals of The Five Years Meeting; or Herbert H. Parish, 1321 Chicago Temple Building, 77 West Washington Street, Chicago 2, Illinois, Administrative Director of the National Temperance Movement.

Dark seasons are never pleasant to us, but they are always good for us. A cloudless sky could never produce a good harvest.

FRIENDLY SPRING FESTIVITIES

The Annual Board and Committee meetings will be held following Easter. The Board on Christian Education will meet April 23-26. The Board of Missions will convene April 24-27. The Executive Committee of the Five Years Meeting will meet April 29 to May 1.

The Woman's Missionary Union will hold their conference May 1 to 5 at Muncie, Indiana, Friends church. Friends who can take advantage of this series of meetings from April 23 to May 5, should set aside those dates. Most sessions of Boards and Committees are open to interested Friends, as is the conference at Muncie.

Boards and committees of the Five Years Meeting, not announced here, are considering time and place for meetings.

BIRTHS

MCCLAIN—To Robert and Henrietta McClain on November 2, a son, Marc Michell, at Whittier, California.

MILHOUS — To William and Dorothy Milhous on October 23, a daughter, Marianne, at East Whittier, California.

NIXON—To Donald and Clara Jane Nixon, a son, Donald Anthony, on December 12, at Fullerton, California.

SCHUYLER — To Harold and Phyllis Schuyler on December 4, a son, David George, in Canada.

SWANSON — To John and Josephine Swanson, on November 13, a daughter, Sally Joe, at Whittier.

WILSON—To Robert and Betty Hedges Wilson, on November 12, a son, Robert Laverne, at Whittier.

MARRIAGES

MILLS-KIRK—Dorothy G. Mills, daughter of Elden H. and Florence Hadley Mills, West Hartford, Connecticut, to Edwin Laurance Kirk, son of Lewis H. and Laura Kirk, of Drexel Hill, Pennsylvania, on December 8, in the Congregational Church, West Hartford; the bride's father officiating.

MOON-CLARK — Arlene Hazel Clark, daughter of Mr. and Mrs. Alton Clark of Scranton, Iowa, to Elden Roger Moon, son of Arthur and Inez Moon of Greenville, Iowa, in Scranton, Iowa, on December 16, with the father of the groom officiating.

PARROT-TYLER—Barbara Louise Tyler, daughter of C. Shirley and Alice Tyler, to David Furman Parrott, Jr., son of David Furman and Esther Henszey Parrott, at the home of the bride's uncle, Dr. George Head, in Minneapolis, after the manner of Friends.

DEATHS

COOK—Alice Emily Lindley Cook on October 9, in Portland, Maine, aged eighty-four years. She was a native of Indiana, and attended Bloomingdale Academy and Earlham College, following which she taught in a missionary training school in Brooklyn, New York. Her early training in Christian work was received in Western Yearly Meeting where she did evangelistic work. She was a recorded Friends' minister. She

was united in marriage with John C. Cook, both of whom were active in Friends' work. Her latter years have been spent in the home of her son, Lindley J. Cook, who with a grandson, Ralph E. Cook, and several cousins survive. Services were held in the Forest Avenue meetinghouse in Portland, Maine, and memorial service was held in New Castle, Indiana, meetinghouse with Esther Cook in charge. Burial was in Clear Spring.

Cox — Lillie Cox at her home near Goldsboro, North Carolina, on September 30. She was united in marriage to Fred Cox who preceded her in death. She was a member of Friends. Surviving are two sisters and two brothers. Elbert D. Newlin was in charge of the services, interment being in Willow Dale Cemetery.

CROSMAN—George L. Crosman of New England Yearly Meeting on December 31, aged eighty-five years. His death occurred while en route to Amesbury, Massachusetts, from South Orange, New Jersey, where he had been living with his son, Loring P. Crosman. He was the son of George and Evaline Brown Crosman, and was born in Lynn, Massachusetts. He was a business leader in Portland, Maine, and an ex-mayor of Saco. He was a member of the Oak Street Friends Meeting in Portland and was for more than fifty years a trustee of Oak Grove School at Vassalboro. He is survived by a daughter, Helen C. Durgin of Maplewood, New Jersey; two sons, Loring P. Crosman of South Orange, New Jersey, and A. Hurford Crosman of Media, Pa.; three stepchildren, Madeleine Symonds of St. Petersburg and Bertrand and Shapleigh Symonds of Marblehead, Massachusetts; nine grandchildren and a great-grandchild. Services were held at Lynn, Massachusetts, and interment was in Pine Grove Cemetery.

DYER — Lillian Eldred Dyer at her home in Alva, Oklahoma, on December 17. While a student at Stella Friends Academy in 1906, she joined Friends and has been an active member of Alva, Oklahoma, Friends Meeting. She was principal of Alva High School and was active in World Christian Endeavor, having served as vice-president. She is survived by three sisters, Mrs. A. V. Martin of Elk City, Mrs. John Cameron of Alva, and Mrs. H. G. Gish of Sapulpa, Oklahoma; a brother, T. L. Dyer, of Austin, Texas. Services were held in the Friends church with the pastor, Homer Cox, in charge.

MCCLENNY — John William McClenny at his home in Goldsboro, North Carolina, on October 29, at the age of seventy-four years. He was for many years an overseer in the Friends Meeting. Surviving are his wife, Eliza Crow McClenny, two daughters, Essie McCullen and Enice Pate of Goldsboro; three sons, J. E. and L. C. of Winston-Salem, and Milton of Goldsboro; twelve grandchildren, and four great-grandchildren. Services were held in the meetinghouse with Elbert D. Newlin, pastor in charge, assisted by Calvin L. Gregory and Bascom G. Rollins; interment being in Willow Dale Cemetery.

STARLING — Polly Peele Starling on October 5, aged seventy-five years. She was united in marriage to John Starling, and to this union were born eleven children, six of whom survive. They are Lelia Dillahunt, Los Angeles; Beulah Harrell, Newport News, Va.; Annie Belle Edgerton of Goldsboro; Edna Webster of Puente, California; two sons, E. S. Starling of Goldsboro, and C. E. Starling of California. Elbert D. Newlin was in charge of the services, assisted by Calvin Gregory and Leon Russell.

WHITE—John R. White at Whittier, California, on December 17, aged ninety-five years. He was born at Belvidere, North Carolina, the son of August E. White. When a young child, his family settled in Henry County, Indiana. He graduated from Earlham College in 1874, and became principal of the new academy being organized at LeGrand, Iowa. He was united in marriage with Mary Willets, and went to live in Dakota where they were engaged in farming and in business. Twenty years later they moved to California where, after the death of Mary White, he was married to May Taylor. He is survived by one son, Everett of Santa Ana, California, twelve grandchildren, and fourteen great grandchildren; a sister, Laura Parker of Whittier; and a brother, Robert of San Diego.

WANTED TO SHARE HOME

Reliable middle-aged or elderly woman to share fully furnished, modern home with elderly woman. Address P. O. Box 173, Westfield, Indiana.

CONTINUING NEED

URGENT and Continuing Need for well-trained stenographers and secretaries, preferably with experience, for Philadelphia and branch offices of American Friends Service Committee. Those with genuine social and religious concern will be particularly interested. Opportunity for attendance at AFSC meetings, Pendle Hill lectures, etc. Stimulating work and pleasant working conditions. Write Personnel Office, American Friends Service Committee, 20 S. 12th St., Philadelphia 7, Pa., or phone Rittenhouse 9372.

Farm For Rent

To desirable Friends' family: good 149 acre stock and grain farm 1¼ mi. from Friends' Meeting, school on corner of place; modern house, fair buildings, electric highline, windmill, and spring for stock. Write to:

MRS. C. M. TRUEBLOOD
R. 4, Mt. Pleasant, Iowa

WHEAT GERM FOR VITALITY

Are you run down? Do you need a "lift"? Possibly your diet is lacking in enough vitamin B-1. Enrich your food with two heaping tablespoons daily of Hayden's Wheat Germ. Mail me $1.00 ($1.15 west of Rockies) for four 10 oz. packages, fresh from the mill. Perry Hayden, President Hayden Flour Mills, Dept. AF, Tecumseh, Michigan.

The American Friend is printed by

NICHOLSON
PRINTING COMPANY
RICHMOND, INDIANA

Founded in 1870 by Timothy Nicholson

Commercial Printing—Publications
Bookbinding

STABILITY - SAFETY - SECURITY

PROVIDENT MUTUAL
LIFE INSURANCE COMPANY OF PHILADELPHIA
Pennsylvania • Founded 1865

GEORGE SCHOOL

A FRIENDS' COEDUCATIONAL BOARDING SCHOOL

The Religious Life of the School

The Quaker religious beliefs are manifested in the spirit that pervades the school. All seniors and juniors have classes in religion as an integral part of the curriculum. Students and teachers are urged to apply to personal and group life the principles that build the fellowship of a Christian community. Friends Meetings for Worship are held in the middle of each week and on First Day. The Director of Religious Interests helps the students in all their organized religious activities. The Committee on Religious Life brings many visitors of prominence who present the challenge of modern religion. Address:

GEORGE A. WALTON, *Principal*, Box 351, GEORGE SCHOOL, PA.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a. m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a. m.; Meeting for Worship at 11 a. m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th and Alabama Streets, Church School, 9:30 a. m., Morning Worship, 10:45 a. m., Herbert Huffman, minister RIley, 5224, office telephone.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11 a. m.; Evening Worship, 7:30 p. m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 a. m. Mid-week meeting Wednesday, 7:45 p. m. Everett W. Chapman minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2578.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth and Fifteenth Street Meetings will be held at the Friends Meetinghouse, 221 East 15th Street, New York 3, N. Y., from October through April, Sunday at 11:00 a. m. Visitors welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a. m. Worship services, 11:00 a. m.; 7:30 p. m.; Christian Endeavor, 6:30 p. m. Charles A. Lampman, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting for worship First-day at 11 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by

THE FRIENDS PUBLICATION BOARD

101 South 8th Street, Richmond, Indiana

PERSONNEL OF THE BOARD

BUSINESS COUNCIL

Alvin T. Coate ..... Indianapolis, Indiana
Chairman of Council and Board

James C. Matchett ..... Chicago, Illinois
Vice-Chairman of Council and Board

Jesse O. Parshall ..... Richmond, Indiana
Secretary-Treasurer of Council and Board

EDITORIAL COUNCIL

James R. Furbay ..... Des Moines, Iowa

Dorothy Lloyd Gilbert ..... Guilford College, North Carolina

Ashton M. Otis ..... Whittier, California

Subscription Price $1.50 per Year
Single Copies, 10 Cents
Foreign, 50 Cents Extra

Advertising in the Local Meeting Directory, 5 Cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department
THE AMERICAN FRIEND
Richmond, Indiana

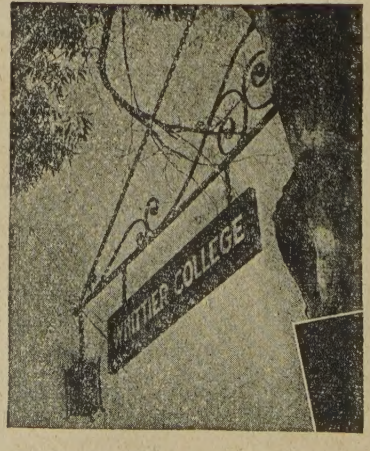
Address all correspondence having to do with the Editorial management of the paper to
EDITOR, AMERICAN FRIEND
Richmond, Indiana

WESTTOWN SCHOOL

Established 1799

10 COMPETITIVE REGIONAL SCHOLARSHIPS are offered for 1946-1947, selections to be made on the basis of character, leadership, and intellectual performance. Winners will receive $350 of the total annual cost of $700. This offer is open to boys and girls who are members of the Society of Friends and who are entering Grade Ten or Eleven. Each applicant will be given three subject matter tests, one in English, one in Algebra or Geometry, and a third to be selected by the student. Applications must be in hand by Third Month, 1st. For application forms address:

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pennsylvania.



In Southern California

"Higher Education with a constant overtone of Quaker Responsibility in the Social Order."

Highest Academic Accrediting
Recognized by
Association of
American Universities
American Association of
University Women

For Bulletin, address the Registrar

WHITTIER COLLEGE, Whittier, California